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SALVATION FROM SIN.

Home-Talk by J. H. Noyes, W. P., May 9, 1868.

THE way to realize salvation from sin is explained in the sixth chapter of Romans. The main idea there brought out is that we are saved from sin by being baptized into Christ. The believers in the time of the Primitive Church were by some means made sensible of the presence of the Spirit of God. We find in the book of Acts, and all through the writings of the apostles, that the Spirit came upon those that believed: sometimes it fell upon them like a shower; sometimes it was transmitted by the laying on of hands; and sometimes it came in connection with preaching. But without considering specifically the immediate method of transmission, we can see that, in one way or another, the Holy Ghost (which is the same thing as the Comforter, or Spirit of truth that Christ promised to send) came upon the believers of the Primitive Church, and they were baptized into it. That great fact being established in their imaginations and heartily believed, Paul proceeds to evolve from it certain consequences. Unexplained and undeveloped, that fact did not necessarily involve salvation from sin; that is, believers had the baptism of the Spirit before they realized salvation from sin. But Paul goes on to show, that the full understanding of that fact does involve salvation from sin. If we argue clearly from that fact; if we give up our thoughts and imaginations to it until all its bearings become clear to us, we shall see in it salvation from sin; because if we are baptized into Christ, then we are baptized into his death and he that is dead is free from sin; and if we are baptized into Christ's death, we are baptized into his resurrection; and the life of God has begun in us. On this basis Paul exhorts believers to *reckon* themselves dead to sin. He proves that if they are baptized into Christ, his resurrection is in them though they have not discovered it. Christ has died and risen, and is eternally justified, and they are identified with him. Therefore, says he, "reckon yourselves dead unto sin and alive unto God."

You may ask, "What change will it make in me if I give up my imagination to this reasoning of Paul until I believe myself justified? What effect will it have?" Now it is not a matter of indifference what you *think*. A

man's thoughts are important affairs, especially in such a matter as this, where you are dealing with the Holy Ghost. They are important in this way: if you project an imagination from your mind and brain which is in accordance with the truth, you will find that there is something going besides your own thinking. The Holy Ghost will seal that thought and make you feel that God sympathizes with it. You will have a thrill of God's presence in you responding to the right thought. When you really think as Paul tries to make you—that you are dead unto sin and alive unto God—you will experience something more than the vibration of your own brain; you will feel God helping and confirming your thought and making you know that it is true that Christ is dead and risen within you. When thoughts come in that way and are sealed by God, they are deeds; they have the vital force of miracles; they will change your character, and you will realize in your spirit what you think. Your life and salvation are in such thoughts, and in reckoning yourself according to the truth.

The act of producing a true imagination may be compared to fishing. You throw your line into the water, and if you throw it skillfully, something more than the mere cast of your line takes place; you have a "bite." So if you cast your imagination skillfully in the right direction, the good Spirit will seize it, and make you feel the joy of getting a "bite" in the heavenly deep.

FORMS AND ORDINANCES.

Home-Talk by J. H. Noyes, W. O., May 8, 1868.

THE talk of a change in the meetings at Oneida, brings up the old question of the use of forms and external means of grace; the principle on which they should be conducted and worked out. I should say that in a life guided by inward instincts and the grace and power of God, the first law of external arrangements and forms, is that they should be flexible, free and changeable, so that they will not become a hindrance to the Spirit. The object of forms and ordinances, and special outward religious exercises, is not to cramp the Spirit, but to help it. On this principle I think that, as the people at Oneida have been holding meetings for many years in one particular way, it would doubtless be a good thing for them to change, merely for the sake of change, and for the sake of keeping their externals flexible and accommodating, not to let them harden into a stiff crust which will interfere with free life.

It is the natural history, as we may say, of

forms and ordinances, that while they are fresh, flexible and accommodating, God works in them and makes use of them, and they are a help to the Spirit; but as soon as they become hardened and dead God forsakes them. This is the history of the forms and ordinances of all old churches. They were originally servants to the Spirit, but have hardened into habits and routine, and are forsaken in a great measure by God. He forsakes dead forms and betakes himself to fresh and living ones, just as he passes from one generation to another. When the men of one generation become fixed, crusted over, and set in their ways, the Lord turns from them to the young and works upon them. In order to establish perpetual forms (if such a thing is possible), the first point is to see that in some way we introduce into them flexibility, changeableness and freshness. Any thing that is fixed must be dead, because life is a constant change; the very nature of life is to flow—to throw out old matter and to take in new; in its very essence it is motion and change. Doubtless the worst symptom the heavens could look upon in the condition of a body of people like us, would be that of a tendency to habit and routine in our forms and ordinances. It would be a symptom that motion had ceased, and that God had forsaken us.

In cases of real revivals, the churches always break away from their old forms. They take what they call "new measures." I don't believe there was ever a revival started in the forms of any previous one. One of the first essentials of what might be called revival forms is flexibility; those who manage them must have a constant eye to the demands of the Spirit, and be free and ready to change. They must not live like people in a house on land, but like people in a ship at sea, ever ready to accommodate themselves to the state of the weather and the motion of the element they are in.

Newness of resurrection life is the first principle of the gospel, and any thing in our habits and forms which is contrary to that, will certainly have to be given up, and we shall have to discover and invent habits and forms which will accommodate themselves to newness of life and help it. There is a natural hankering, undoubtedly, for fixed, settled, old ways; but I am satisfied that that is really a hankering after the flesh-pots of Egypt. It is turning toward death for rest instead of toward life. Let us entertain all sorts of odd notions. I believe in trying experiments. Almost any change will help folks who are

really wanting newness of life. There is a certain discretion to be used about it: we shall have to watch for the wind, as you may say, i. e., for the intimations of the Spirit in the matter; but I am satisfied that if the Spirit can have its way with us, it will make us quite original in our ideas, and cause us to break out into things that are odd from time to time. The hankering for lethargy and rest in old forms, is what keeps persons on the borders of the grave all their days.

In the meetings of the Primitive Church the presence of the Spirit was always recognized, giving revelations and utterances. There ought to be in all our meetings a habit of watching to see if the Spirit reveals any thing in our hearts; and if it does, a care not to quench the Spirit. But, on the other hand, we must not thrust things upon the meetings in our own will and our own spirit. We ought to assume that the Lord finds an advantage in our gathering together—that the concentration of our spirits gives him an opportunity to come in. Christ says, "Where two or three are gathered together in my name, there am I in the midst of them." "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." There is some spiritual law which gives an advantage to the Spirit when there is a meeting of two, three or many. The chemical conditions then are best for God to come into our hearts and reveal to us those things by which we may edify each other. So that a meeting should be considered not merely a meeting with one another, but a meeting with the Lord, and more especially for the Lord's benefit; that we may give him the best conditions for coming among us and revealing himself in our hearts.

With this theory of our meeting—that it is a meeting with God first of all, and then with one another for the sake of meeting with God—it will be proper and natural that we should sit and watch our hearts and give expression to whatever the Spirit reveals to us. We shall learn to recognize God's presence, and wait and watch for it; invite it and co-operate with it; and not quench the Spirit by silence, sleepiness, ignorance and indifference. The Apostle says, "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more so as ye see the day approaching." The approach of the heavens is more and more a reason why we should get together not merely to meet one another, but to meet the Lord.

I like the plan proposed at O. C. of dividing up the general assembly into four meetings. It will break up routine. It will give individuals four times as much opportunity of speaking as heretofore. It will be training four sets of speakers and leaders instead of one. It will, in some sense, convert the old Community into four new ones.

SWEDENBORG AND THE JEWS.

SWEDENBORG'S hatred of the Jews was intense. His unrelenting abuse of them suggests the idea of diabolical possession. We get a glimpse, through him, of a principality which has hovered over their course from the time of Abraham down, and which, after the Second Coming of Christ, and the withdrawal of the strongest life of the nation, wreaked its vengeance upon the remnant through the long night of the middle ages. For purposes of his own he avoids direct assault upon Jesus Christ, but the two representative men of the nation, David and Paul, are the marks for his deadliest arrows.

The following extracts from Mr. White give a condensed view of Swedenborg's doctrines about the Jewish Church as set forth in the *Arcana Coelestia*. He first treats of the antediluvians whom he styles the Most Ancient Church, and describes with wonderful flights of fancy. The descendants of Noah to Abraham, he calls the Ancient Church. They were less spiritual than the Most Ancient Church; in fact, degenerate. But even they fell away from their comparative purity, and the Jewish Church resulted:

Abraham he derives from a degenerate stock of the Ancient Church called Heber, existing in Syria, Mesopotamia, and among some nations of Canaan, who worshipped God Schaddai and practiced animal sacrifice (a practice unknown and undreamt of by the wiser ancients), regarding burnt offerings as the most sacred and essential of rites....

In Abraham the Jewish Church began, but its superficial life was extinguished during the captivity in Egypt when the Israelites lost all knowledge of representative worship and shared in the idolatry of the Egyptians. Under Moses they were led out of the land of bondage, taught the name of Jehovah, and initiated into a complex legal and ceremonial life. The Bible narrative from Abraham, Swedenborg accepts literally, raising no questions as to its matter-of-fact accuracy, while asserting that every sentence, yea, every letter and iota, is alive with spiritual and divine meaning....

Jacob was the father of the Jews, and in Jacob's character Swedenborg finds the type of his posterity. In his vow at Bethel, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall Jehovah be my God, and of all he shall give me I will surely give the tenth unto him"—he discovers the mercenary piety of the whole Jewish race. In the subsequent history of Israel he sees nothing but selfish Jacob over and over again; and through the whole course of the *Arcana Coelestia* he pursues the Jews with one whip of epithets as the basest of mankind. I can not trust myself to reproduce his opinions, and shall therefore in a short series of extracts endeavor to give an abstract of the multitude of his testimonies concerning the ignorance and depravity of the chosen people.

Their Worship of Jehovah.

"The Israelites were kept some hundreds of years in Egypt where they were reduced to such ignorance that they lost the knowledge of the very name of Jehovah.

"When they did acknowledge Jehovah it was no otherwise than as another god by whom they might be distinguished from the Gentiles and become great and preëminent over surrounding nations.

"With the mouth the Jews confessed one God, but they did not so own him in their hearts. More than the Gentiles they believed in many gods, but considered Jehovah the greatest, because he could work greater mira-

cles; wherefore as soon as miracles ceased, or became of little account through frequency and familiarity, they instantly resorted to idols. Headed by Aaron, and within a month of the wonders on Sinai they were worshipping a golden calf.

"They worshipped Jehovah merely for the sake of miracles, and not because he was the only God; and he who worships God for the sake of miracles alone, worships a name and not God, and falls away from worship as often as he does not enjoy what he desires.

"Thus even their worship of Jehovah was idolatrous; for the worship of a name only, admitting it to be the name of Jehovah, is nothing else but sheer idolatry. The case is the same with those who call themselves Christians, and say they worship Christ, but do not live according to his precepts.

"The reason why it is said of Moses that 'Jehovah spake unto him face to face, as a man speaketh unto his friend,' is because he appeared to him in human form adapted to the condition of Moses, which was external. I have been informed by the angels, that Moses saw Jehovah as an aged and bearded man sitting with him. Hence also the Jews had no other idea of Jehovah than as of a very old man with a beard as white as snow, who could do miracles above other gods; but not that he was most holy, for they had no notion of what holiness was."

Their Spiritual Ignorance.

"The Jews were in plenary ignorance of spiritual things. They were rooted in no truth of faith. Of the Lord and his Kingdom and of life after death they knew actually nothing.

"Whilst in external worship and in the strict observance of rituals, they were so ignorant of every thing internal as to suppose that there was no life beyond the body. The nature of the soul, of faith in the Lord, of things spiritual and celestial, and of the future life was utterly unknown to them.

"When man is of such a character as to recognize no life except the present, he must needs discredit the existence of internal, spiritual and celestial principles. Such are all those who, like the Jews, live immersed in the lusts of the flesh and the world, and especially in filthy avarice. They may frequent synagogues and churches, and observe established forms with extreme accuracy. But inasmuch as they have no belief in a life after death, their worship can be nothing but external, like a shell without a kernel, or a tree without fruit, or even leaves.

"Whatever may be the acuteness or the scientific reputation of the Jew, he can have no concern about internal things, because his quality is such that he believes nothing exists but what he sees with his eyes and feels with his touch; consequently there is to him neither heaven nor hell. If he were told, that immediately after death he will enter into another life in which he will see, hear, speak and touch with a perfection impossible in the body, he would reject the information as a paradox or phantasy."

Their Avarice.

"The Jews are the most avaricious of nations, and avarice like theirs, which prizes gold and silver, not for the sake of use but for the mere lust of possession, is an affection the most earthly, and draws the mind altogether into the body and immerses it therein, and closes the interior faculties to such a degree that it is impossible for any thing of the faith or love of heaven to enter. Hence it is evident how much they are mistaken, who think the Church will again pass to Israel. It would be an easier matter to convert stones than Jews to faith in the Lord.

"In Jewish avarice is not only love of the world but also self-love, and indeed filthy self-love; for with the sordidly avaricious, money is not loved for ostentation nor for luxury. It is a love altogether earthly, having nothing for its end but money, wherein it feels itself to be above all oth-

ers, *not in act but in ability*. Such avarice is the lowest and vilest form of self-love, and contrary to all goodness whatsoever. Hence they are in such thick darkness that they can not by any means see what is good and true or comprehend how life is possible after the death of the body, and in heart deride those who look for immortality. The Jews have been in this case from the beginning and therefore no spiritual truth was revealed to them, as is evident from the Old Testament."

Their Pride and Cruelty.

"The Israelites whilst outwardly holy, were inwardly filthy and defiled, full of self-love and love of the world, thus of contempt, hatred, malice, envy, avarice, rapine and the like.

"The Hells are nothing but self-love and love of the world, and these have been the loves of the Jews from the earliest times; and, as a consequence, they regarded all other nations as vile and as of no account whatever beside themselves. Hence the Lord said to them, 'Ye are of your father the devil, and the lusts of your father ye will do.'

"This contempt for others, exists in the Jews at this day, but as they lead a precarious life in the lands of strangers they hide it deep within themselves.

"What was the nature of the lusts and phantasies of the Jews no one can know who has not had some conversation with them in the other life; and this was granted me in order that I might learn. In the Spiritual World I have occasionally discoursed with them. They love themselves and worldly wealth, more than any people: and moreover supremely dread the loss of self-honor and of gain. Accordingly, at this day as of old, they despise others in comparison with themselves, and by the most intense assiduity, acquire money; besides they are timid.

"The Israelites more than any people, were of such a nature, that as soon as they observe any thing unfriendly, even amongst those to whom they were allied, they believed it lawful to treat them cruelly, and not only to kill them, but to expose their bodies to birds and beasts.... Therefore they could not believe otherwise than that Jehovah entertained hatred and was angry, wrathful and furious. This is the reason why in the Word, Jehovah is so described; for according to man's quality, so the Lord appears to him.

"The Jews were so cruel and such beasts, that they perceived delight after slaying their enemies in battle, to leave them unburied to be devoured by birds and beasts.

"I once saw a large mortar, and standing by it a man with an iron pestle, who from phantasy seemed to himself to be pounding men in it, and torturing them in a dreadful manner. This he did with great delight: the delight was communicated to me, that I might know its quality and quantity; it was an infernal delight. The Angels told me that such was the ruling delight of the posterity of Jacob, and that they perceived nothing more delightful than to treat the nations with cruelty, to expose them when slain to be devoured by wild beasts and birds, to cut them alive with saws and axes, to send them through the brick-kiln, and to dash their children to the ground.

In what sense the Jews were chosen.

The astonished reader will be ready to inquire, On what principle does Swedenborg account for the choice by Jehovah of "this worst of nations" for his Church?

In the first place he denies, that they were chosen—

"They were not elected, but only accepted to represent Heaven and the Church.

"The posterity of Jacob were urgent to represent the Church, and, because of their urgency, were received, but not chosen.

"Who at this day does not believe that the Church existed in the Jewish nation, yea, that the Jews were chosen and loved above all peoples? and this chiefly because so many mira-

cles were wrought among them, because so many prophets were sent to them and because they had the Word. Yet the Israelites had in them nothing of the Church, for there was among them no charity; nor indeed did they know what true charity was. They were also void of faith in the Lord; they knew that He was to come, but they supposed that He would raise them above all the universe; and because this was not done, they altogether rejected Him, being unwilling to know anything of His Heavenly Kingdom.

"He who is ignorant that interior things constitute the Church, and not exterior things without interior, can not know otherwise than that the Jews were chosen, and also loved by Jehovah more than all other nations, *but the case was altogether otherwise*; they were received because they pressed to be received.

"Every one who thinks somewhat more deeply than common may know, that by the seed of Abraham, Isaac and Jacob, which the Word so frequently testifies should be blessed above all nations and peoples, is not meant the Jews; for compared with other races, they were least of all endowed with the love of God and the neighbor.

"They who know nothing concerning the internal sense of the Word can not believe otherwise than that the Jews were elected in preference to other nations, even as the Jews themselves believed; also, from many promises in the Word that they will be again elected and restored to Canaan. But the Word has a spiritual sense, and in that sense by Israel is not meant Israel, nor by Jacob Jacob, nor by Judah Judah, but by those persons are understood the principles, which they represent. The Jews themselves were the wickedest and vilest of nations and will never be restored to Canaan."

PRINCIPIA.—NO. 1.

PERFECTIONISM THE ANTECEDENT OF COMMUNISM.

ARTICLES FROM OUR EARLY PUBLICATIONS,
SHOWING THE SPIRIT AND PRINCIPLES IN WHICH
THE O. C. ORIGINATED.

[We are often roughly summoned by nothings, latitudinarians, infidels, socialists and spiritualists to show why we, who are successfully advancing on the field of Communism, do not abandon our solid column and join their shattered ranks. They can not or will not be made to understand that Communism is with us a *means* and not an end; that we are a religious church devoted to salvation from sin; were so years before we developed Communism, and would now throw aside all our outward organization if a better way to cultivate the revival spirit could be found. We decline the controversy which these persons attempt to force upon us, but we are anxious that the world of God-fearing men and women shall clearly see the causes which have produced our extraordinary course. In fact, we believe that if the sincere members of the greater part of the serious churches were to dispossess themselves of prejudice, and, Bible in hand, were to prayerfully seek the best means of grace, the most favorable conditions for the growth of revival religion, they would light upon something closely resembling Bible Communism—Social Theory and all. For the purpose of throwing light upon our course we intend to print under the above heading a series of articles, selected from our early publications for a period of nearly ten years preceding the formation of the O. C. In them the observant reader can discern the form and texture of the great foundation-stones upon which a world of labor was expended before the present superstructure rose to view.]

ON the 20th of August, 1837, John H. Noyes published the first number of the *Witness* at Ithaca, N. Y. He had previously contributed to the *Perfectionist* published at New Haven, but was not editorially responsible. The first number of the *Witness* was the beginning of a periodical, issued at various intervals and under different names, with which the *Circular*,

although now regarded as the organ of the Oneida Community, is identical. Different names have occupied the editorial position, but the inspiring management has been the same for thirty years. The views advocated have been continuously the same, and many of the readers of the *Circular* have followed our course through all our publications from the *Witness* down. Here, then, we can begin our search for the traits and principles which governed the founders of the O. C. long before they approached an outward union.

In the first number of the *Witness* we find the terms nearly as they are in the *Circular* to-day, and as they have been during the intervening time:

"If you wish for the paper without money and without price, send me simply your name. If you prefer to pay for it, send me your name with one dollar. If you dislike both of these modes of subscription, there is still another, which I prefer myself; to wit, send me your name, with a gift of any amount, more or less. So your money shall be a love-token to me, and my paper shall be, not an article of merchandise but a present to you. I can buy and sell with an enemy, but I can exchange gifts only with a friend."

Another principle which has governed us through all our publications, and which has caused no little grumbling from those who wish to make our paper a free battle-ground, is clearly set forth in this first number:

"I shall publish such and such only, of the communications which may be sent to me, as in my judgment hit the mark at which I aim."

In the third number we find the terms in these words:

Terms of the Witness.

"To such as choose to buy it, one dollar for twenty-six numbers. To those who prefer to receive it as a gift, *gratis*. If any withhold their subscriptions, fearing that the paper will stop for lack of funds, I can only say to them, I am determined to give my subscribers twenty-six numbers, sooner or later, at all events. If any withhold their names because they can send no money, let me assure them that in my code of morality, *poverty is not a crime*. I have reason to believe that there are many worthy persons who would be glad to receive the paper, but for some cause or other can not pay for it. Most heartily I desire such to put away all squeamishness, and send me their names without delay. For one, I am not ashamed to make my wants known to God or man, and I have no fellowship with the spirit of those persons who starved to death in the city of New York last spring, because they were *too proud to acknowledge their poverty*. 'Ask and ye shall receive.' For the convenience of those who find difficulty in expressing their desires, I insert the following extract from a letter received last week, as a good form of petition, honorable to its author and pleasing to me:—'Dearly beloved: Having no money, not even enough to pay the postage of this letter, I ask you to send me the *Witness* in the name of the Lord. Yours, &c.' I have no fear of failure by a 'run' upon me in consequence of thus opening the doors of my bank, for I believe the time is not distant when all who receive my testimony will have but *ONE HEART*, and of course but *one purse*."

In the closing sentence it is easy to see the germ of the Oneida Community, although no step toward Communism was taken before 1846. The simple principle, that *they who sincerely adopt a common religious faith will certainly be drawn together until they will have but ONE HEART and of course but one purse*, is the sum and substance of Oneida Communism.

THE CIRCULAR.

O. C., MONDAY, MAY 18, 1868.

A PROTEST.

THE advising faculty is one which, unless it meets counter currents or is assiduously snubbed, develops to an alarming degree in the characters of some persons. A quondam member of the O. C. was so prone to this unfortunate mania that in view of any new movement on the part of the Community, he kept up a steady stream of suggestions, and so covered the ocean of possible projects and maneuvers, of probable failures and liabilities with his advice for or against, that however much we wished to ignore his officious directions, there was scarcely any such thing as getting away from following one of the paths he pointed out. Nobody would have seriously minded this annoyance, had it not been that when an enterprise succeeded, he most unfairly claimed for himself all the glory of it; or that when failure seemed imminent, his triumphant "I told you so!" was both exasperating and undeserved, because any body, when traveling in an unexplored forest, might advise another man to take a dozen different directions, and *not* to take a dozen other paths, and then, if obliged to choose his own course, be unable to select the best way among such a congeries of routes.

But we didn't intend to evulgate the fame of this mighty counsellor who long since departed our camp. The above fling of the pen came from our wondering this morning if some of our correspondents didn't feel as though the whole responsibility of our Communistic success rested upon their shoulders, and how they would get along if they should be deprived of the luxury of dispensing their advice so lavishly. Now one would suppose that the very independence and erratic character of the course we have pursued—starting off on our own hook without the help of any body's previous experience to guide us—would have exempted us from that infliction at least; but strange to say, people seem to make us the target at which they fire volleys of advice, remonstrances and suggestions by the cannon-full. How people who have jogged on all their lives in the "good old way" which the world has followed for ages, can think of managing *our* plans is an incongruity altogether beyond our comprehension. They might as well think of marking out the course of a meteor. One writer advises us to subscribe for this or that paper as likely to furnish us invaluable information; another urges us to make a regular escalade upon what he calls the legalized system of usury in vogue in the government. Don't do that, and don't do this, and be sure that your foundation-pins are well stuck in on this point and that, is the general cry.

Not so fast, good people! You needn't worry yourselves so much about us. To make the O. C. a financial or social success is by no means the big idea we have in mind. We have something a great deal bigger than that to think of, and you are on the wrong track entirely. We would dissolve our form of society to-day if it were any thing else but a means to an end infinitely higher than the goal you indicate.

We always have held, and still hold ourselves open to fair criticism and wise suggestions. We thankfully acknowledge that we have been benefited by a great many things which have been said of us and suggested to us by outside friends and even enemies. It is our specialty to love the truth, let it cut where it will, and we shall stand by this principle if it subjects us to worse persecutions than any we have yet endured. We hope that what we have said will not keep honest people from speaking out of their hearts in regard to our movements. We do not forget that "humility is before honor," and do not believe that God will allow us to become unduly lifted up.

Yet, while admitting all this, we still insist that people who have no idea of the great scheme we have in hand, should be modest in respect to advising us, and should consider well, before sending us their criticisms and counsels, whether they are

prompted by sincere care for our good, or by their own self-conceit, and whether we shall be likely to respect them as missives of judicious kindness, or to throw them into the waste-basket as impertinent nuisances.

T. C. M.

AN ONEIDA JOURNAL.

May 16.—Business goes off well this season. The farmers say that they are driving the work, not letting it drive them. The foreman of the trap-shop says he never knew the shop to run so smoothly. The same with the silk-works. Our ambition is to let inspiration control our business, and economize our attention so that in the whirl of active operation we shall have abundant leisure to think of deeper things.

At the time of the concentration, two months ago, the Wallingford folks had a chance to contrast a meeting of fifty members with that of one in which two hundred persons were congregated, and they saw a number of advantages in favor of the smaller gathering. The feasibility of breaking up our large family into several small assemblies was thrown open to consideration and was discussed from all points. In a small meeting there is more freedom, more individual responsibility in regard to edification, and a nearer feeling of acquaintance with all the members. There is an advantage also in being able to see each person in the room; the vibrations are quicker and deeper than when so wide a space intervenes between the speaker and the greater number of his hearers, as to somewhat dissipate the effect of his emphasis and force of manner. Every one was anxious to keep clear of routine, any way, and the new measures proposed were heartily entered upon with a belief that we should have a fresh experience in spiritual growth.

What shall we do for rooms, is the next question. Well, there are the Upper and Lower Sitting-Rooms, which are large and pleasant apartments; there is the Back Parlor, a gem of a place; and then the large Hall can still be used by drawing closely together at one end. How shall the division be made? Four young women were appointed to divide the family into companies. They cast lots for their leaders and for the rooms they should occupy, and then apportioned as equally as possible, a certain number of all classes to each meeting. The means for supplying chairs and tables was pleasantly disposed of; but a few practical questions still remained unsettled. The correspondence—the Home-Talks from W. C.—how shall we manage the reading of these? Various measures were suggested; but we finally concluded to see how the plan would work of passing the letters from one room to another as fast as read.

The first meetings according to the new system were held Saturday evening, May 9. There was no correspondence to read and all things went off pleasantly in that respect, at least, and we broke up at 9 o'clock, our usual time. The next evening was Sunday, and Sunday evening the Willow Place folks always come over here; so it was arranged that we continue the practice of having a general gathering on that night, and also that a full meeting in the Hall be called whenever important business of universal interest made it desirable. Monday evening we grew somewhat familiar with the new situation of things. But Wednesday there was considerable correspondence on hand. The Hall meeting had it first; then the Upper Sitting-Room, then the Back Parlor, the Lower Sitting-Room folks being meanwhile in a state of agreeable suspense. But before the reading was finished in the Back Parlor the clock struck nine, and when the door was opened a short time afterward it was found besieged, four or five deep by the Lower Sitting-Roomians, who had waited all the evening for the letters and now good-naturedly demanded restitution. This wouldn't do at all, it was very evident; so the next evening a general meeting was announced and an amendment was made. The correspondence and a short newspaper report are to be read to the public assembly in the Hall at a quarter to eight, and after an intermission of ten minutes we are to scatter to our respective regiments.

A bright young scion of Community stock returned

the other day from a short visit at W. C. While in the cars he heard two gentlemen in the seat back of him enthusiastically discussing Communism in loud tones. Gradually the conversation took a more definite turn and finally the O. C. came in for remark. One of the gentlemen was quite ignorant of that institution, and the other eagerly supplied him all the information he had at command. All the old lies about us were rehearsed with gusto and a startling stock of new ones added. The children were all idiots, he said; and more than that, the Wallingford Community had been compelled to leave Connecticut where they would have been tarred and feathered had it not been for their timely departure, after which the injured inhabitants vented their spite by burning the buildings to the ground. All this was too much for young E—, especially as the attention of the passengers was attracted in quite a marked way to the talkers. So, rising and turning to the story-teller, he said in a tone as loud as his, that he never heard before in his life so many lies in so short a time. "I have been there," said the gentleman, "and I have seen for myself." "But," said E—, "I have *lived* there for the last ten years; and, sir, I am a specimen of the children." Here the chagrin of the gentleman became apparent, and the passengers began to laugh at him. "Besides," added E—, "I left the Wallingford Community this morning myself, and it was then in a prosperous condition, and in harmony with all its neighbors." The vituperator could say no more, but made the best of his discomfiture by entering into a friendly conversation with E— about our religious principles and financial success. He backed down from his assertions completely, and when he left the car, shook hands with E— promising to say no more against the O. C. until he knew what he was talking about.

The old children's house is receiving a new covering of shingles. The venerable moss on the north side of the roof has been slowly creeping over it for the last ten years. Nineteen years ago, when these dusty shingles were bright and new, the present editors of the CIRCULAR were members of the group of merry children who romped under the old butternut-tree, coasted in winter down the "corn-house hill," and in summer slept in the garret and were lulled to sleep by the music of the June rain on these very old shingles.

The engineers employed by the Midland Railroad Company are engaged in making a new survey for this section of the road, which is said to be materially shorter and easier of construction than those previously made. This line passes near our main building, about thirty-four rods to the east of our new mansion, through our vineyard and fruit gardens. It is nearer than we should choose for comfort; but we reckon telegraphs and railroads as our friends, and their commotion and noise as the shout and bustle of progress. We doubt not the Lord smiles on railroads, and favors that route which is most straight and level.

Eleven years ago, Mr. B—, who is an enterprising man and a great lover of trees and flowers, started a little speculation which resulted in sufficient funds for building a green-house. A structure, small and unpretending, was erected in a spot on our domain, which proved to be a short distance in the rear of the brick mansion house, when that was built some time afterward. Stoves were put in, water-pipes were furnished, and all the modern conveniences for such institutions were copied in modest style. The external appearance of the building was ever far from pleasing; but it was well filled with a large variety of beautiful plants and flowers within, so it was always an attractive place of resort, and a good school of floriculture to many an enthusiast. But for several years the poor old thing has grown shabbier and shabbier until now, though dexterously propped, it is evidently on its last legs, and we heard the other day that its fate was sealed. The plants have been advertised for sale at low prices, as there are more than we can possibly care for without a house devoted to the purpose.

The following comes from Willow Place:

About half-past three in the afternoon, last Thurs-

day, the O. C. omnibus drove up to our door literally overflowing with children. Mother Oneida had sent us every chick, big and little. Soon they were frolicking on the lawn and portico, like butterflies over a posy bed. No wonder the windows of the silk-factory, where children from a neighboring village are employed, were crowded with heads. It must have been tantalizing. "Poor things!" whispered their fore-woman, "let them look, I can't blame them." After visiting the barn to see the hens and chickens, and strolling on the banks of the pond, they met in the parlor and sang several songs, every one joining the chorus, down to the three-year olds, Ransom and Maud. Then came supper; with jelly-tarts, nuts and raisins for dessert. "Putty nice supper," said little Dora, as her eyes wandered over the "trimmings." After supper, going home was in order, when for some inexplicable reason it was found necessary to make two loads of them; but then, children grow very fast sometimes.

The cupola on the trap-shop, a snug apartment, but light and airy, has lately been fitted up by C. C. H., and R. V. H.—respectively taxidermist and entomologist—for bird-stuffing and bug-raising, employments carried on in their leisure hours.

We have just engaged a large force-pump hose, etc., for the trap-shop, for use in case of fire. Something handy to have, but the less it has to be used the better.

A WALLINGFORD JOURNAL.

May 5.—We suppose the Oneida folks are as tired of hearing about "tramps" as we are of seeing them; but because we have said nothing lately on the subject, it must not be inferred that we have none to tell of, for they come at the rate of three or four a day. A company of gipsies went by to-day. One of them, a well-dressed, elderly woman, came to the laundry door and endeavored to sell us lace, and tell our fortunes. After trying in vain to arouse our curiosity by telling us of the numerous "offers" we had refused, and of a "certain gentleman who was deeply in love with us," she remarked that "the idea of marriage didn't trouble us much." A shrewd guess, we thought.

The CIRCULARS did not make their appearance this afternoon, which was quite a disappointment. The mail-bag came as usual on the cars, but it had a new lock on it which the Postmaster was unable to unlock with any of his keys; so it was sent to New Haven to be opened with the expectation that it would return on the ½ past 6 o'clock train; but it did not come. It is certainly expected on the 9 o'clock train tomorrow morning, so we will possess our souls in patience until then.

Martin thinks one of our hens deserves mention in history. A few days ago she began to wean a brood of chickens. They were so small and the weather was so cold that M. kept close watch of them. The hen would fly up into a tree at night under which was the coop where the chickens collected; but before bed-time she would come down and brood them. M. placed a box near the coop to see what she would do. He finds that she lays an egg every day, and picks at her chickens all the day-time; but about eight o'clock she relents, and coming down from her tree, she broods them through the night. Busy hen, that.

Evening Meeting.—We improve Mr. Noyes's absence in talking some about him—his faithful, watchful care over the interests of the church from the beginning, his keenness in detecting false prophets, his earnestness in "trying the spirits," and his loyalty to the Bible. All hearts were touched and softened by thinking of these things. G. W. N. said that Mr. Noyes's faithfulness to the Primitive Church and the gospel apostles, was illustrated by the story in Arabian Nights about Aladdin and his Wonderful Lamp. After Aladdin had obtained possession of the lamp, the old magician tried every possible way to get it back again, and finally adopted the expedient of buying some new lamps and going about the streets crying, "Who'll change old lamps for new? Who'll change old lamps for new?" Aladdin's mother heard the cry, and took the old lamp while Aladdin was

gone and changed it for one of the new lamps of the magician, and so lost the magical instrument. In 1843 there was a regular mob of pretenders bawling out in the streets, "Who'll change old lamps for new?" They wanted to make believers give up their old lamps; but Mr. Noyes knew what he was about, and the old magician didn't get his lamp. It was the devil's policy, if he could not make the believers betray the religion or the gospel, to make them swap it off for some of the new reforms, such as temperance, anti-slavery, woman's rights, &c. That was the lamp which was really necessary to raise the genie of Association. It could not be raised with any other lamp; but most of the leading Perfectionists of those days swapped off theirs for new reforms.

OUR WALLINGFORD LETTER.

Mount Tom Printing Office,
W. C., May 9, 1868.

DEAR CIRCULAR:—Great is invention; and Ericson turned it to profit. We go into a back closet of our office and build a wood fire in a rusty-looking stove, with a big belly, a wheel, and two or three cranks and pistons, and leave it for an hour. Returning, we stuff in a little more wood; then we wind up the large wheel so that the loaded section comes to the top; give it a little push, over it goes, and then, whistle—click! our rusty stove becomes a panting, galloping engine, ready to turn cranks and drive printing-machines, or do any other reasonable work at hand. What would old Archimedes, the Greek machinist, have said to that? or to the printing-press itself, working so silently and automatically, inking itself and delivering the printed sheets so that a child's hand is sufficient to tend it? These things are of course too familiar to excite wonder now; but our brother operatives might surprise a visitor if he were told all we know about them. A lawyer and a machinist are tending one press, two ex-editors another. Through an open window we see a lawyer, a clergyman, and an ex-bank-teller busy in our hill-side vineyard tying up to their trellises the vines which have been buried for their winter's sleep. We rejoice that our system can discard the extra professionalism which would confine a minister to his study until the ideal, not to say the morbid, had supplanted the real and the human; that would tie up a lawyer to an office or a court, until the stream of life fed but the canal of stiff formality. We choose rather integral education. We can set before each of our young men, agriculture, horticulture, the machine-shop, college and the studio. The elective affinity of inspiration is not thwarted by the sordid bar of money-seeking; to be educated for God and the Community is enough.

Yet our educational and social advantages, our material success, are only incidental. In establishing a successful Community, the world will have to confess that we have done what the Fourierists could not do. "Yet Communism is not essential to us. We could drop the whole of it if the Lord should call us to it, and scatter to the four winds, and still keep our faith. It is our faith which has built the Community, and not the Community which has been essential to our faith. We are just where we were before the Community was formed, for our hearts are not established on the Community but on God's grace." Salvation from sin is our constitution. The statue is Jesus Christ: Communism is the pedestal.

On Saturday I noticed the first swallows skimming through the air with graceful wing, and I thought their presence revealed a new though invisible world—a world of insect life. The earth under the influence of May sunshine had thrown up on its surface, grateful grass and fragrant flowers, and into the air, as a *feu de joie*, myriads of insects.

From our quiet hillside we have no news of murder or defalcation to report, yet what we see we tell. Under our apple-trees, our berry-nurse reports that strawberry vines are growing spontaneously. The birds which gorged themselves last year from our cultivated acres intend having a plantation of their own this year. Perhaps they saw how much we made from our strawberry crop.

This is fine weather for weeding, hoeing, plough-

ing and lying in the sunshine. D. had his couch on the lawn yesterday; but I prefer a place where a little ravine, too steep to be mowed, hides itself in the bosom of Mt. Tom; the grass of last year is matted on the earth and peering through it are fresh green blades, three inches high. The wind is all cut off and the sun seems to know it. It is said that recent travelers in India have discovered that the leopard can indeed change his spots. Is it possible? How so? After lying in one spot for a while he can change to another. But I cling to the privilege of not changing my spot under the hill.

Yours truly, J. B. H.

THE MAILS.

Wednesday, May 13.—Notice received from Washington of an "Honorable Mention" of our Preserved Fruits at the Paris Exposition.—Letter from Mrs. Dixon (London), enclosing a receipt from the British Museum for our publications.—Letter from Amsterdam (Holland), proposing confidential correspondence with J. H. N.—Order for 46½ dozen beaver traps.

CORRESPONDENCE.

A FLASH OF SLEEP.

[Mr. H. N. Leete, residing in Verona, a neighboring village, and known to many of our readers as an old contributor, has given us help in our store for a year past, coming and going frequently. During a late absence at home, he sent us the following letter:]
Verona, Thursday, May 7, 1868.

DEAR MR. WOOLWORTH:—I was not able to return yesterday as I intended, and I will tell you why. Tuesday was the anniversary of that terrible night I had at the commencement of my six or eight weeks' sickness, last spring. I did not think of this, until the next day. But my experience this Tuesday evening, was a repetition of that of last year, except in its results. After reaching home that morning, I went to work in the garden, as usual when I am here, feeling that the sun shone unusually hot after the thunder-shower in the morning. Soon after noon, my strength seemed to leave me quite suddenly; or rather an oppression crept over me, driving me from hard work, to some that was lighter; and finally from that into the house. Here, with my head, and the surface of my body burning with heat, I sat by the fire; while ague-chills and a tendency to vomit, kept increasing in power, and a pleurisy pain, which had been troubling me for some eight days, as a "stitch" in my right breast, now became active and very acute. Besides, and worse than all, was the feeling at the center—a feeling that I can not well describe, and hope I need not experience again. A retreat from the fire to the lounge was soon necessary, where, well covered up, I waited.

There was no lack of loving and kindly attention; but during my sickness last spring, I purposed to take Christ for my physician in the future (as I had long done until then in the past), believing it safer than trusting to medical practice even in skillful hands. My sufferings for a few hours were so intense, that my purpose seemed but a fair-weather promise, and I feared it would fail, and lead me to accept deliverance from any quarter. There was only just strength enough left me to beg for help, and say No, no, to temptation, until deliverance came. And it came in this way: About half-past eight o'clock, a flash of sleep, as it were, passed over me, like those which Mr. Noyes has lately described; just a drooping of the eyelids, and instantly rising again, without an entire loss of consciousness. It was new to me, but it passed through me with miraculous effect. My nerves had been knit, and my teeth clenched, as with some desperate resolve. Now my whole system relaxed at once, and I felt a shout of victory go through my heart. This same momentary sleep was repeated five or six times in the course of fifteen minutes, and I got up feeling and declaring to the family, that I was well. When I afterward undressed for the night, my under garments, even to my vest, were found to be almost as wet with perspiration, as if wrung from the washing.

After a pretty fair night's sleep, I arose and dressed,

feeling bright and well, but very sore inwardly, and with the stitch in my side troublesome. But I soon tired, and kept on the lounge, most of the day. To-day the soreness has abated some; the stitch is wholly relieved, and I have felt no need of lying down. Tomorrow, P. M., I hope to return to my place with you. I do not feel that my time has been lost, but vastly the reverse. My experience, now that it is past, is very precious to me, and my desire to draw near to God, and to gain the confidence and love of the family, is much increased. H. N. L.

EX-CURSIVE.

W. P. Trap-Works, May 12, 1868.

DEAR BROTHER G:—While my riveting machine is cooling off (the rapidity of motion develops heat amazingly fast), I feel quite an inclination to let you glance through my eyes at men and things here. This finishing department of the trap-works, as you are aware, gives employment to help of any age; from the small boy of ten up to the veteran of seventy, provided they have eyes and hands that are available. Here before me, seated at a table, busily at work, are two ex-farmers, K. and B., from Northern Vermont. Beside them is Mr. P., an ex-merchant of New York. All of them are over sixty years of age, but are as efficient as young men. A little beyond them, running a drop-press, are two more of our fraternity—an ex-minister, and an ex-school-teacher, both in the prime of life. Still further on, at another machine, you would notice our ex-book-keeper and ex-orchestra conductor of O. C., and to complete the list of ex-es, beside the latter, as his assistant, you would see ex-Father Hatch, with his smiling face. Ere this, you have probably learned that Father Hatch, the faithful manager of the children's house department, has vacated the office he so long and so creditably held. E. S. B., his successor, who ten years ago was a pupil in this juvenile institute, is now deemed qualified to be its "father," and look after the numerous wants of thirty or less children of all ages, from two to twelve years.

Well, what I was going to say about these men, who leave one post and take another, is this: That by the grace of God they are able to retire from official responsibilities and quietly drop into the ranks as privates, with no more perturbation of feeling than would be occasioned by the change of a garment. The lust of office, thank God, has no place in the O. C.; but in the place of it, all, young and old, have a growing ambition to be qualified in heart and mind to fill any place high or low, in the body of Christ. But the point of interest to me, and I think it will be to you, is this: We who have held office, regard ourselves as invited to enter upon a new career, as it were, with a chance to put off old habits, cares, and responsibilities, and put on the habitless life of children. We also bring into the shop a fresh supply of enthusiasm.

It is interesting to see how soon we become attached to the various machines we have the privilege of running. This riveting machine is almost a pet with me already. It is noticeable that work still done without machinery is apt to be in the rear, as the hands prefer to work with power-driven machines. Yes, that word tells the enchantment: *power*! What could we do here without it? To-day I took a look at the big wheel in the lower regions, and while there, the quiet old fellow seemed to say to me, "Of myself I can do nothing; stop the flow of water upon me, and I am no better than a log." Does not this illustrate our dependence upon the inspiration or power of God? My machine is geared on to that wheel, and of course must be governed accordingly. In like manner are not we geared on to the power of God? Christ is the power and the wisdom of God to us. Is not then Christ in us deep down below the surface of life, like the wheel in the pit? He is in direct connection with the Father, the source of all power in all worlds, as the water-wheel is in connection with the flume, and the ever-filled pond. It is only necessary for us to look out that we are thoroughly geared on to the power within, which is near us, even in our hearts and in our mouths.

x.

OUR LETTER-BOX.

"—, Iowa, May 10, 1868.—Inclosed I send one dollar, for the paper. Some time ago I requested that it should be sent gratuitously to me this year; but I want to help a little toward paying the expense of publishing it and can not rest content without sending something. It would be a great pleasure to me to send ten dollars instead of one, for I value the paper highly, and look forward to its coming as I look for no other paper. My heart often goes out warmly toward the Community as I read its testimony of faith in the CIRCULAR, and many of the articles seem written expressly for me. I felt like writing personally to "A. B.," to thank him for the piece entitled "Milk;" and your friend who sent the communication, "Out of the Depths," unwittingly sounded the depths of my own experience, and I took your brief appendage in reply to the letter as for me also, and confessed Christ afresh in my heart an all-sufficient Savior from sin. I gladly express my faith in the purity and goodness of the Oneida Community and my sympathy with its unselfish spirit. Where I do not yet see clearly with you I wait God's light, believing that I shall sometime rest with you in the unity of truth. H. A. W."

"—, Minn., May 10, 1868.—I will take this opportunity to state that we (that is my wife and myself) indulge in no wasteful or extravagant habits. We use tobacco in no shape, nor do we drink any kind of strong drinks. There is, however, one little indulgence which we must confess to, and that is tea drinking. We use one ounce of tea per week. This expense of course might be saved, and if saved would very soon pay for the CIRCULAR and leave quite a balance in the treasury at the end of the year. I have tried every way I could think of to stop this little waste of our limited means; but as yet I have not succeeded. I have hinted several times at strawberry leaves, and have mentioned as a fact worthy of notice that a drawing of tea will color the water as well the second time as the first. But these slight suggestions, undeniable facts and close calculations, have not as yet produced the desired result. Yet, dear friends, I am in hopes I shall be able to send you one dollar this year to help on the CIRCULAR.

I remain a lover of your Community, J. M."

DISTRACTIONS.

THE monks and anchorites of old sought to serve God and win an immortal crown by spending their lives in self-inflicted penances and mortifications, the severity of which seems almost incredible. It is related of them that they would live for years in cells or caves scooped out of rocks which were scarcely large enough to turn around in. They would load themselves with heavy crosses and chains, or put collars and bracelets of massy iron about their limbs. They would stand in uncomfortable attitudes until permanently deformed, or look at the sun without winking until they were blind. They would pass many days without food, many nights without sleep, and many years without speaking. One of the most celebrated of these ascetics, Simon Stylites, lived on the top of a column sixty feet high for thirty years, exposed alike to the heat of summer and the cold of winter, and at length died without descending.

The world of to-day carelessly dubs such men fanatics, laughs at their performances, albeit rather admiring their grim contempt of pain and death. However astray from true worship, however much filled with self-righteousness and egotism such people may have been, they certainly seemed anxious to escape distractions, and, believing as they did that every natural desire was sin, and life itself merely a

fight with earthly influences and attractions, their efforts to ignore the evils and weaknesses which they condemned were proportionally stern and unceasing.

But can it be that God would make man in his own image and then require him to benumb or destroy all his capabilities for enjoyment, in order that he might suitably return thanks to his Creator? It is far more probable that if men can find a way in which to really serve God without distractions, the more refined and cultivated they may become, the greater will be their capabilities for happiness and the better they will please him. The homage of a Newton is better than that of a Hottentot, though each may be equally sincere.

The way which is open into true happiness, and the only one which ever will be open, is to obtain through eternal salvation from sin, a heart perfectly pure and free from distractions, one in which neither wife nor children, friend nor lover can ever for an instant dispute possession with the love of God. K.

PETS.

THERE is, all know, a tendency in human nature to worship something. In women, it is particularly noticeable. They will take a cat for a pet, then a dog, and finally make idols of their children. I well remember when a child, and feeling sad at not having any little sister or playmate, I would make the cat a companion in my play and in my walks. Our faithful dog Tiger too, shared in my affections, and when he grew old and cross, how I suffered at the idea of his being punished! When perchance I would get intimately acquainted with some little child, I loved it intensely. Then my affection for my parents and brothers was very warm. My love of home was also strong, and taking all things together, my heart has suffered many a pang at the adversities of fortune.

Years passed on, and when by a kind Providence I was permitted to become a mother, my heart unconsciously, as it were, centered around my little one, notwithstanding I struggled hard and long that it might not be so, for I had been learning that it was wicked to appropriate any of God's gifts, and that we should have only one God. But the passion had been cherished in me in a blind, uncivilized manner, until it had become mighty. "But ye shall know the truth and the truth shall make you free." God found a way to have his truth, which is sharper than a two-edged sword, enter my heart. My first-born fell a sacrifice. I was made to feel that God's claim is first, and in fact that it is all—that it includes every thing—and that the promise, "If ye seek first the kingdom of God and its righteousness, all other things shall be added," is no fiction. Only when we yield our dearest treasures to God, do we know what true enjoyment is. To know God is life eternal. With him we can be happy without any external blessing; and without a knowledge of him, no amount of happiness will satisfy our hearts.

This propensity in woman to have pets and worship them, seems barbarous to me now. It belittles her, detracts from her charms, her power of usefulness, and above all is an abuse of God. The desire of my heart is to rise out of this liability and separate myself entirely from the

spirit of idolatry, and be what God designed woman should be—a true help-meet to man.

S. B. C.

PISCICULTURE.

THOUGH naturally a quiet and unambitious man, I have had my enthusiasms in my day. One of my latest enthusiasms of an objective kind, was for fish-breeding, especially trout. How I caught the infection is quite mysterious, for though I had some taste for angling I never caught a great many fish. I had read and heard stories of the great success which had crowned the skill and perseverance of the French in fish-culture, to say nothing of the successful experiments of Americans. And then, too, in the height of my enthusiasm I made a pilgrimage to the charming Hudson River domain of Robert Pell, Esq., who had made not only apple-growing but pisciculture a speciality. Mr. Pell entertained me hospitably for an hour, giving me a seat on the variegated marble floor of his sitting-room, entrance to which was made through a crystal-paneled door. It was a unique situation to stand awaiting an answer to the bell-summons, with the interior of the house open to view, plate-glass only intervening. Mr. P. talked fluently, entertainingly and instructively about the finny tribes, giving their various peculiarities and habits with minuteness. He had an amount of statistics at his tongue's end relating to spawning, number of eggs of the different species &c., which was quite astonishing. The season was unpropitious for inspecting the ponds, the whole series being ice-bound, and the inhabitants having gone into winter-quarters. But the construction of the ponds could be observed (and that was an important consideration), and notes were taken. A stroll through the park and woods skirting the noble Hudson, gave evidence that the table of the Esquire might often be graced with delicate flesh as well as fish; covies of partridge were seen at almost every turn, which were so unsuspecting of harm at the approach of man, that they were evidently quite ignorant of the existence of guns and dogs.

The foregoing may give a clue to the secret of my possession; for possessed I was with the idea that the propagation and raising of fish was as practicable and desirable as growing turnips and potatoes. Another thing conspired to encourage and strengthen me for the enterprise. The chief of the horticultural department had read and studied the art of pisciculture till he was ripe for experimenting, and ready to coöperate with me in the work. A breeding-bed and pond were the first conditions requisite to success, and facilities for these were readily found on the domain, where several springs gushed out from the base of a hill forming a brooklet which ran to the creek through a narrow ravine. Here was the spot. Nature had done every thing she could be asked to do to favor the project, and art soon supplied the required earth-dam and breeding appurtenances.

Our first experience in breeding was with the spawn of the salmon-trout. The eggs of this fish are about the size of June peas. The spawn was procured of a friend living in the western part of the state. This experiment proved a failure from some cause unknown, though the inference was that the spawn was

not properly fertilized with the milt of the male.

The next resort was to the brooks of the vicinity for speckled trout, to furnish our newly-made pond with the seed of the future harvest which was fondly anticipated. That it was a "toil of a pleasure" to transfer live trout from their native streams two miles distant, to the more domestic quarters of our miniature pond can easily be imagined, especially by those who have angled for these coy fishes and have followed their haunts through swamps and thickets and tangled brush-wood from morn till night, with the added care and burden of a pail of water. But fortunately I did not find myself alone in this undertaking, for though my sympathizer and co-worker who first embarked with me found his horticultural responsibilities too great to allow of much indulgence in this enterprise, his successor was provided in a Connecticut brother, who, by fond practice from boyhood to mature years, had reduced trout-fishing to a science and knew all the crooks and turns of the brooks of his native place, as well as he did the features of his farm. This second coadjutor had had some successful experience too in his native state in propagating trout artificially and thus brought with him both experience and sanguine feeling. By dint of our combined efforts, and frequent drafts upon the brooks, our pond was in due time pretty well stocked with what we considered the parents of a numerous progeny, and the little sheet of water became an attractive feature with its speckled denizens and the beautiful white water-lily (transplanted from Massachusetts) which flourished on its borders.

But alas! for our sanguine anticipation of having trout as plenty as cucumbers! The trout bred naturally and unexpectedly to a very limited extent; but artificial breeding was a failure, not because there was any mystery about it or any insuperable difficulty. In fact, our experience demonstrated, to some at least, the feasibility of breeding fish and even trout artificially and cheaply. We failed, in short, in consequence of making the attempt prematurely, before the requisite time and means could be given to it. The Community had and has yet sterner business problems in hand than fish-culture, and to succeed in that by making it a mere pastime in hours which might be snatched from absorbing business, was not in the nature of things possible. There are delicate operations and manipulations essential to success in this field; but with ample time and means and conditions, fish may be bred artificially as successfully as ducks or chickens.

W. H. W.

THE PARIS EXHIBITION.

We have received from J. C. Derby, of New York, United States' Agent for the Paris Universal Exposition, the official catalogue of the products of the United States, with statistical notices; the catalogue of awards to American Exhibitors, and the report of Hon. N. M. Beckwith, Commissioner General, and President of the Commission. We notice in the list of Honorable Mentions, "Oneida Community, Oneida, New York, preserved fruits."

The report of Commissioner Beckwith is interesting. We select and condense:

The examination of products and making awards was committed to international juries, numbering in all six hundred members.

The number of jurors taken from each nation was in proportion to the ground occupied by each in the Exhibition, and the general commissioner of each nation nominated the jurors allotted to his national section.

The organization comprised one special jury,

ninety-four juries of classes, ten juries of groups, and a superior council, comprising six hundred individuals.

The duties of the class juries were to examine the products in detail in their respective classes, and make lists of the exhibitors whose products they considered deserving of awards, naming the award they proposed for each, and the reason of it, which completed their work.

The reports on products and exhibitors thus drawn up were passed to the group juries, whose duty it was to revise them, concurring in the recommendations of the class jurors as far as approved, modifying the parts not approved, and sending them in this form to the superior council.

The duty of the superior council was to decide upon the whole number of awards to be made, and the number of each grade of awards, for which purposes they had a limited authority to add to the whole number which had been recommended, and power to diminish the whole number called for by the juries. Having determined the whole number and the grades, they apportioned the numbers and grades to each group for distribution, and in this form returned the work to the respective group juries, whose remaining duty it was to adjust the awards made to the numbers and grades thus placed at their disposal, retrenching the names, if any, in excess of their means; and this adjustment was final.

The classification of products adopted by the imperial commission having been made known two years in advance, and the national allotments of jurors made public at an early period, ample time had been given for the selection of jurors qualified to appreciate the particular class of products on which each was to be placed.

A more highly competent body of experts in the products of every industrial art and science was probably never assembled for a similar purpose. The rapidity of their appreciations, in many cases, was not in conformity with the views of exhibitors, who thought more time and explanation would have made their products better understood. But men devoted to special studies, familiar with first principles and acquainted with their application, modified by human skill, in almost every form, seldom meet with a product in their line so entirely new in principle, so ingenious in design, or so complicated in structure, as to make it difficult for them to arrive at a correct opinion upon its general merits in a short space of time. Exceptions occur, but the inventive skill of producers rarely exceeds the comprehension of experts, and the general accuracy of the conclusions of the juries will, without doubt, be proved by experience and largely confirmed by public opinion.

In the ceaseless struggle to gratify human wants, scientific, mechanical, and industrial progress are developed unequally in different countries and in different localities of the same country. Bringing together the best fruits of industry and skill from all regions facilitates the exchange and diffusion of the arts and methods of production and equalizes the common stock of intelligence. All are gainers in the highly civilized commerce which consists in the gratuitous exchange of useful ideas and practical knowledge, together with the methods of their application in every form to ameliorate the material and moral condition of mankind.

The united verdict of the international jury, composed in great part of professional men of known skill and established reputations, is the ablest and soundest judgment that will be pronounced on the relative condition of the arts of industry at the present time, as displayed in the products of all countries.

Ninety-five juries, working simultaneously and independently, and rendering in every department separate reports, produce, when collated, revised and confirmed, an aggregate verdict of reliable value.

The ardor of competition in a great international assembly, with the eagerness and suspense which precede the declaration of awards after that event, display the reaction common to all excitements. The awards of the successful, so desirable by anticipation, diminish in importance by possession and seldom give satisfaction; while the unsuccessful, with more courage or more philosophy, find little difficulty in adopting the conclusion of their friends who have succeeded, that the whole affair has been greatly overrated.

Neither of these impressions is probably very accurate. Experience on former occasions has, in the main, justified the awards of the juries, and they have served not only to confirm established reputations, but to bring into more prominent notice the excellent products of thousands of skillful and worthy producers, who labored previously in comparative obscurity, and whose improved fortunes date from those periods. But the benefits resulting from this are not limited to the successful exhibitors. They are naturally stimulated to renewed efforts to maintain their new positions, which quickens their invention, improves their products, and raises their own standards, whilst their rivals and competitors, who, if equally skillful, are less lucky, are thereby compelled to work up to this higher level. A new

spirit is thus breathed into every department of industry, and the benefits of increased production, improved qualities and varieties, and diminished cost become universal.

The high position conceded by the verdict of the juries to American industrial products is not due in general to graceful design, fertile combinations of pleasing colors, elegant forms, elaborate finish, or any of the artistic qualities which cultivate the taste and refine the feelings by awakening in the mind a higher sense of beauty, but it is owing to their skillful, direct, and admirable adaptation to the great wants they are intended to supply, and to the originality and fertility of invention which converts the elements and natural forces to the commonest uses, multiplying results and diminishing toil.

The peculiar and valuable qualities of our products will be adopted and reproduced in all parts of Europe, improving the mechanical and industrial arts, and it is reasonable to expect and gratifying to believe that the benefits will be reciprocal, that our products will, in time, acquire those tasteful and pleasing qualities which command more admiration and find a quicker and better market than the barely useful.

The *American Journal of Science and Arts* for May, contains two interesting papers by A. S. Bickmore on the Ainos or Hairy Men of Yesso, Saghalien and the Kurile Islands. This race is the aboriginal one of the Japan Islands, Saghalien and the small islands extending northward nearly to Kamtschatka. They formerly occupied the whole of the Japanese Islands, but were invaded about 600 B. C. by the race now called Japanese who came, probably, from China. The conquerors could never completely subdue the hardy Ainos, but in the lapse of nearly 2500 years have driven them all to the interior of Yesso, the northern island. Mr. Bickmore visited, by permission of the Japanese authorities, a settlement of these savages at Volcano Bay near the Japanese city of Hakodadi, the chief port of Yesso. They possess a few rude arts, and live in houses made of straw and mats. They are quite intelligent, have large heads, are rather diminutive in stature and have a profusion of black hair, not only on the head and face, but over the whole body. Unlike the Japanese their chests are fully developed and their eyelids are horizontal and widely open, not oblique and partially open as in the Mongolian races. Mr. Bickmore regards them as a branch of our own Aryan or Indo-European family, and thinks that at some remote period they emigrated eastward from the ancient home of the Aryan family in Central Asia.

The number of railway accidents from defective rails has been alarmingly on the increase of late. The *American Railway Times* points out as a cause the constantly increasing weight of locomotives. It says: "Year by year, ever since the inception of the present railway system, the weight of locomotives has been increasing. From weighing eight, ten, or twelve tons, locomotives are now in use that weigh from forty to fifty tons, and we have before us a photograph of one of several recently constructed locomotives which weigh fifty-one tons each." The *Eric* railway which is acquiring an unenviable notoriety for rail accidents uses locomotives of forty-two tons weight, and the rails are made useless or dangerous in periods averaging from one month to twelve. The *Times* concludes: "If the exigencies of business would allow of it, and managers would be satisfied with a reduction in the weight of engines down to twenty-five or twenty-eight tons, and a reduction in speed, iron rails properly manufactured might be continued in use; but as the general tendency is to an increase in weight of engines and an increase of speed, the rail question, on lines crowded with business, has but one settlement; the strongest and stiffest rail must be used, and the material is steel."

We have frequent occasion to wish that "loose fish" were wiser than to come long journeys, proposing to join, without warning or previous acquaintance. It would save us an unpleasant duty and prevent disappointment to themselves.

• Our fore-woman has sprained her ankle. This makes the sixth case of this calamity now in the

Community, and all on the side of the women. J. H. N. says it is a sign that the woman is the weaker vessel, and that the ankle is the weakest part of the vessel. Well, there is one comfort; we have two young doctors to attend to them.

At a public school exhibition in a Michigan village, one of the visitors made a brief address to the pupils, on the necessity of obeying their teachers and growing up loyal and useful citizens. To give emphasis to his remarks, he pointed to a large national flag, spread on one side of the room, and inquired: "Boys, what is that flag for?" A little urchin who understood "the situation" of the house better than the speaker, promptly answered: "To cover up the dirt, sir."

Kicking a cow isn't the way to make her "give down," as the O. C. said to the Midland Railroad.

A SHARP RETORT.—During the winter of 1838, the Rev. Sherman Kellogg held a protracted meeting in Cambridge, Vermont, and a great revival broke out. Many a hardened sinner yielded to its influence and began to pray. The whole town was moved, and the meeting-house was crowded day and night. But Mr. C., an old resident, who was an atheist, was very much disturbed by the state of things; yet he attended the meetings. One forenoon when many in the audience were rising and requesting prayers for themselves or their friends, among whom were some of Mr. C's old chums, his temper got the better of him, and he arose and with a nervous spite, said that he requested prayers for the devil. But Mr. Kellogg was a match for him. He accepted the request, and then very pathetically remarked, that Mr. C. had requested prayers for his father! The poor man sat down, covered with confusion.

NEWS ITEMS.

THE House of Representatives has passed the bill admitting Arkansas into the Union. A bill to admit four other of the rebellious states has also been introduced into the House.

THE reduction of the public debt as was reported last week, was too large by several millions of dollars; the accrued interest up to May 1st, not having been taken into account.

WESTON proposes to take another long walk. This time it is to be from Bangor, Maine, to St. Paul Minnesota, and from thence back to Buffalo; the journey to be completed within one hundred consecutive days. If he does all he intends, he will receive \$50,000.

EMIGRATION, at the present time, is setting strongly toward California. One of the Pacific Mail Company's steamers, which left New York on the 1st inst., refused over one thousand applicants for passage after taking her complement. The fertile valleys which abound in that state and the splendid crops obtained from them are the causes of this emigration rather than gold-seeking.

In the recent battle before Magdala, the Abyssinians fought bravely, and were commanded by able officers. After the first battle, the King desired Gen. Napier to take the captives and retire. This the General refused to do, and demanded an unconditional surrender. When, a few days after, the town was taken by storm, the King endeavored three times to commit suicide. The son of Theodorus is to be taken to England and educated there.

THE volcano Mauna-Loa, in the Sandwich Islands, began March 27th, to show signs of unusual activity. This was accompanied with numerous shocks of earthquake and a tidal wave sixty feet high, which swept the coast, destroying many people and cattle. At one place an island rose suddenly from the sea about three miles from the shore. This has since been connected with the main-land by lava from the volcano. Between March 28th, and April 13th, 2100 distinct shocks of earthquake were felt. A river of lava five or six miles long, flowed to the sea at the rate of ten miles an hour, destroying every thing before it.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 302. Land, 589 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one mile from O. C. Number of members, 85. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers" in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

• ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

PRESERVED FRUITS AND VEGETABLES.

Strawberries, Black, Red, and Orange Raspberries, Cherries, Huckleberries, Plums, Peaches, Pears, Quinces, Lawton Blackberries, in quart bottles and quart cans, with syrup—Tomatoes, Sweet Corn, Peas, Lima Beans and String Beans, in cans—are put up in quantities for sale by the Oneida Community. Also, Jellies of the Barberry, Currant, Blackberry, Quince, Crab-Apple, Peach, Raspberry, and Black Currant.

N. B.—As we are unable to keep up with the demand for these goods, persons desiring a full assortment should order a year in advance. First come first served. Descriptive price-list sent on application.

MACHINE TWIST AND SEWING-SILK.

Machine Twist, of our own manufacture, (Willow-Place Works): also, various brands and descriptions of Sewing-Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, New York.

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: the Community Buildings, Buildings and Grounds, Rustic Summer-House and Group, and Bag-Bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished for 40 cents each. Views, carte de visite size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents for single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 250 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. NOYES. Price, 50 cents per dozen.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail, at \$1.75.

[The above works are for sale at this office.]

MESSRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR, and orders for our other publications.